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thinking it probable that there may be some reasonable people in after times, I shall leave my work to their judgment, in hopes they will, on examination, discover internal evidences of my veracity.

I hope, Sir, this statement of my purpose will procure me recommendation of assistance in such an arduous work, and you may rely on finding me your very grateful servant,

FABIVS PICTOR.

For the Belfast Monthly Magazine.

On the Oriental Emigration of the Irish Druids... Proceed from their knowledge in Astronomy, collated with that of the Indians and Chaldeans. From fragments of Irish M.S.S. By Lieut. General Vallancey, L.L.D. F.R.S. M.R.I.A. &c.

Hæc omnia nostris temporibus completa sunt, tunc cum ædes sacras solo æquari ac funditus subverti, sacros divinarum scripturarum libros in medio foro concremari, oculis nostris vidimus.

EUSEB. L. S.

Le meilleur moyen de decouvrir l'origine d'une nation est de suivre en remontant les traces de de sa langue comparee a celle des peuples avec qui la tradition des faits nous apprend que ce peuple a en quelque rapport. (PRES. DE BROSSIS.)

FROM the fragments of mythology and astronomy, from similarity of language in physical, metaphysical and astronomical terms, which we shall produce in this essay, there is the strongest reason to believe that the antient inhabitants of Ireland were the Cothi (as they denominate themselves) or Indo-Scythæ, who, Mr. Wilford has proved from the Paranas, were the Palis, Balis, or Bils from that part of Hindoostan, bordering on the Indus, who, according to Irish History, did afterwards settle in Omann, on the Arabian Gulf, where, mixing with the Dedannites, they became the carriers by land and by sea, of the trade from Ethiopia to India, still preserving the name of shepherds.

Mr. Bruce found their descendants in the same spot a few years ago, following the same employments, making the *Arqs*, or wicker vessels, covered with hides, for crossing the red-sea; and the *Carbh*, or planked vessels for longer voyages. "These people," says he, "were in Hebrew, called Phut, and in all other languages, shepherds; they are so still, for they still exist...they subsist by the same occupations...never had another...and therefore cannot be mistaken. They are called *Babus*, *Bagla*, *Belouce**, *Berberi*, *Barabra*, *Zilla*, and *Habab*, which all signify but one thing, namely, that of shepherd; it is very probable that some of these words signified different degrees among them, as we shall see by the sequel.

In these names we discover the *Palis* or *Balis*, the *Bucal* or Shepherd, and the *Seal*, all Irish words for sheep-grounds and shepherds, or flocks of sheep—in Arabic, *Seleh*, a flock; even at this present hour, it is the custom in the mountains of Scotland, that some people remove to feed their cattle on the hills, dwelling, during that season in huts, called *sealans*, or shepherds' huts, and in winter retire to their warmer habitations in the valleys. The name *Berberi* may probably be the Irish Fearbaire, a cowherd, to distinguish him from the shepherd.

"Letters too," adds Mr. Bruce, "at least one sort of them, and arithmetical characters†, we are told, were

* The Indo-Scythæ, occupied the coast of Syria, under the title of Belidæ, Cadmians, and Phœnicæ. (Bryant.) They are called Cusæans, Arabians; Eruthræans, Ethiopians. But among themselves, their general patronymic was Cuth, and their country Cutha (Bryant.) Scythæ in sacris Egyptiorum instructi ab exercitu Ramesis qui jam annos ante Sesostrim circiter centum, Lybia, Ethiopia, Medis, Persis, Bactris, et Scythis potitus dicitur; fuerunt Colchi Scythæ. Egyptiorum coloni.

† To the Indo-Scythæ we are indebted for the use of those cyphers or figures,

invented by this middle part of the Cuthites, while trade and astronomy, the natural history of the winds and the seasons were what necessarily employed the colony."

It is a remarkable circumstance on record, that when the rest of Europe, through ignorance or forgetfulness, had no knowledge of the true figure of the earth, in the eighth century, the rotundity and true figure of it, should have been taught by the Irish Druids. "Feargill, latinized into *Virgilius*, descended of an ancient and honourable family in Ireland, left his native country, and passed over into France, where he spent two years in the court of King Pepin, by whom he was kindly entertained for his learning, and sweetness of behaviour. He was sent by the king to Otilo, duke of Bavaria, to be preferred to the bishopric of Saltzburg, and after two years stay in that province, he was consecrated on the 13th of June, 767. He is the author of a discourse on the Antipodes, which he most truly held, though against the received opinion of the ancients, who imagined the earth to be a plane (Sir James Ware)." This is also mentioned by Mascou in his history of the ancient Germans; and in vol. 16 of Cass. and Labb councils, is Pope Zachary's tenth letter, which contains his damnation of this Hibernian philosopher. Virgilius, bishop of Saltzburg, having written that there were Antipodes, Boniface, archbishop of Mayence, the pope's legate, declared him an heretic, and consigned him to the flames. (D'Israeli Cur. of Lat.)

Brucker, in his *Historia Critica Philosophiæ*, says, that from the se-

commonly called Arabian. (Bryant.)
Notæ vulgares numerorum, nihil aliud sunt quam literæ Scythicæ. Indi easdem notas numerales habent, sed habent a Persis. Persæ autem ortu sunt Scythæ.

BOEHORIUS.

venth to the twelfth century, philosophy and the muses could find no other secure retreat, than in the islands of Great Britain and Ireland; but in the life of St. Germanus, we are told that the *English* sent their children, at this period, to Ireland for Education, and from these nurseries they returned to England and obtained great reputation; for Eric says, "what shall I say of Ireland, who, despising all the dangers of the sea, is migrating to our coasts with almost her whole train of philosophers?" The same may be said of Scotland.

Johannes Scotus was a scholar of this age; for his profound knowledge of philosophy, he obtained the appellation of *Scorus the wise*; in short, learning in Europe was confined to those who wrote and spoke the Gaelic tongue, and this accounts for the Latin words at the beginning of each chapter of every Irish manuscript, treating of science (afterwards repeated in the Irish language) which were designed as references for the English scholars.

They were also masters of the Greek and Hebrew languages, as we find many Irish words explained, in the old glossaries, in those languages. *Usher*, speaking of *Virgilius*, says, We are told he made a journey to the Holy-land, and took with him a bishop, named *Dobdan*, a Greek, who followed him from Ireland. I should wonder, says *Usher*, at a Grecian's going from Ireland, did I not know that at Trim, in Meath, is a church called the Greek church, at this day, 1632.

In the following sheets many words and scientific terms in the Irish are derived from the Chaldee, Hebrew, and Arabic. In this I have done no more than the very learned *Costard* has done before me. "It may seem strange," says he, in his history of ancient Astronomy, "that in my de-

rivations I have mentioned the Hebrew and Arabic languages; but to obviate any difficulties on this head, it is to be observed that the Hebrew, Arabic, and Chaldee, are only dialects of one and the same original language. Where a signification, therefore, is wanting in the Chaldee language, we may safely have recourse to the other two, and see whether it may not be preserved in one or other of them; thus much concerning the true derivation of the names of the several planets. And Sir William Jones, in the preface to his Persian Grammar, asserts that the Hebrew, Chaldee, Syriac, and Ethiopian tongues are only dialects of the Arabic.

That great linguist, Mons. Fourmont, tell us, "the language of a nation is always the most durable of its monuments; by this we learn its antiquities, and discover its origin."—And the no less learned Pougens says, "The science of Etymology is the surest course to ascend to the sources of history, as well as to the origin of nations. The art of Etymology is to the historian like the magic armour described by Tasso, which serves to destroy all the delusions of the enchanted Grove."

A nobleman of our own country, distinguished by his knowledge of oriental languages, in a letter to me, says, "That *Asiatic* tribes have settled in *Ireland*, either directly, or after intermediate migration through other countries, is a point upon which I entirely agree with you. The reasons for this belief do not rest on the traditional histories of the country; though those histories may be adduced as a striking confirmation of the conclusion which you have drawn from the Irish language. There is in this country a singular commixture of two *Asiatic* languages essentially different, of which languages the *Persic* and the

Arabic are at present the best specimens. These must have penetrated hither by different routes, and at different periods. What makes me conceive that we did not know these languages already mingled, is this;—the *Persic* is at this day interlarded with many *Arabic* phrases, and the *Arabic* has borrowed many *Persic* terms. In *Ireland* there has been (as far as I am competent to speak from mere examination of your Irish grammar) a curious amalgamation of the two languages. That the *Hindoos* may, in older time, have had knowledge of this country, is not a strained supposition. There is great reason to believe that *Hindustan* drew its science from *Iran*, and we are well-informed of the intercourse between *Babylon* and the *Phenicians*. The tin introduced by the latter into *Asia*, was an article of such general use for hardening the copper, of which the ancients made their arms, that curiosity would naturally produce inquiry respecting the country whence so important a material was brought. Accounts, therefore, exaggerated and embellished of the British Islands may have found their way to the *Hindoos*; and may have become the groundwork for religious fables among that people. I am, however, inclined to attribute the coincidence between those passages in the *Puranas* and the superstitions established at *Lough Dearg* to another circumstance. Every tribe that has in the early ages acquired a fresh settlement by emigration, has immediately located its traditions, and naturalized its customs in the new territory. Much confusion has arisen in history, from want of attention to this very simple fact, as has been justly observed by you, in your vindication of the ancient history of *Ireland*. The deficient links of the history cannot any where be found, unless in the East; therefore, I congratulate you on the correspondence

which you have opened with Mr. Ouseley and Mr. Wilford."

Dr. Priestley, in his discourses relating to the Evidences of Revealed Religion, printed at Philadelphia, 1797, observes, "In my former discourses, I introduced some curious particulars in confirmation of the Mosaic History, from Vol. third of the *Asiatic Researches*, and having been favoured with the perusal of Sir Lawrence Parsons' Observations on the Bequest of Henry Flood, esquire, with a defence of Colonel Vallancey's antient History of Ireland, it appears to me exceedingly probable, that some of the inhabitants of Ireland were a colony from the northern parts of Phœnicia, who emigrated to some part of Spain, and at length settled in Ireland. For the proofs I must refer my readers to Sir Lawrence's work, which is well deserving of attention."

May all our literary labours tend to confirm the writings of the inspired penman; those writings which will be ever found the best and surest pole-star in our researches into the abstruse regions of antient Etymology, and the mazes of antient mythology and metaphysics, in order to develop the foundations of philosophical unbelief, so fatally prevalent, and to expose their rottenness. The mortifications of the faithful witnesses, who would willingly enlighten and reform the public mind, are perhaps more nearly allied than is generally thought.

Let not my readers say, *que supra nos, nihil ad nos*, or exclaim, as Cardinal d'Este did to Ariosto, *dove diavolo avete pigliato tante coglionerie*.

Thus much I thought proper to say, as an introduction to the knowledge of the Irish Druids in Astronomy, the subject of the following sheets.

CHAP. I.

OF the origin of Astronomy we are ignorant. It is lost in the abyss of time. Whatever progress man had

made in this science before the deluge, it is probable that this, with every other monument of arts and sciences, was swept away from all mankind, except Noah and a few of his descendants. The effects which the confusion of tongues, and the dispersion of families, must have produced, rendered the remains of Astronomical knowledge of little use to the descendants of Noah..

It is generally supposed to have been reduced to system by the Chaldeans, the philosophers of Babylonia. The Jews have a tradition that Enoch, the seventh from Adam, wrote of astronomy, and particularly of the number and names of the stars, and their secret virtues; and that Seth, the son of Adam, inscribed on two pillars, the theory of celestial science, which was by that means perpetuated by Cainan, Mahaleel, and Jared unto Enoch. Abraham also, who was a Chaldean at least from Ur in Chaldea, is said to have inscribed on two pillars whatever related to the Astronomical Science. I mention these reports to introduce two very remarkable circumstances; first, that *Aonack* (pronounced Enoch) in Irish, signifies a cycle, particularly the cycle of the sun, a year, an anniversary; and we are told in Genesis, that all the days of Enoch were three hundred and sixty five. Secondly, that the Irish Druids did mark the cycles on rough stones, as Abraham is said to have done. These stones are named *Gollan-cloiche Dallan-cloiche, Clocha-tuinidhe* and *Cart-haden*, words which the Irish Lexicographers translate, rude pillars of stone inscribed with *Ogham*, or sacred characters, which none could read but the Druids. These stones were also named *Gull* and *Gaill*, as Cormac informs us in his Glossary, and that they were erected by the first colonists that came to Ireland.

Smith has given a plan and elevation

of one of these *Gollan Cloiche* in his history of the county of Cork. It is composed of a circle of nine large stones; in the centre is the conical Muidher, the Mahoody of the Indians, and the Mudros of the Greeks. At the distance of one hundred and twenty yards from this temple is the *Gollan*; but he says nothing of the inscription.

In the above-mentioned names we discover many Oriental words for a cycle. The Chaldean *doul*, the Arabic *dawlon* and *dawlet*; a period or cycle, forms the Irish *Dallan*. From the Chaldee *Gola*, a cycle (whence, *galgalino*, the seven spheres of the planets; *gilgal*, an orb or sphere) is derived the Irish *Goll*, *Gull*, *Gallan*; and from the Chaldee *cart*, a stone, in Arabic, *Khaureh*, a stone, and *Teduin*, inscribing in public records, we have the Irish *Carthadin*. The Irish *Cloch*, a stone, is the Chaldee, *Kla*; all which distinctly point out the use of the Druidical cycle stones, with Ogham inscriptions.

The ingenious Mr. Beaufort has met with several of these pillars; and in his *Druidism revived* (Collectanea, Vol. second) has given us some drawings, and attempted to make out an alphabet, but time has so defaced the inscriptions, that the alphabet is conjectural.

Manuscripts of astronomy in the Irish language did exist in the time of Smith and Harris, authors of the histories of the counties of Cork and Down, published about fifty years ago. They mention that they had seen one in the library of St. Patrick's cathedral. A strict search has been frequently made, at my request, but no such book could be found.

From conversations with the peasants of this country, from fragments of ancient glossaries, and from names existing in the modern printed dictionaries, my curiosity was raised to

the highest degree, because I found all astronomical names corresponded neither with the Greek, Latin, German, Welsh, or Saxon tongues, but with the Chaldean. For example, the word *Nag* a star, whence *Maid-din Nag*, the morning star, *Venus*, is literally the Chaldean and Syriac *Nag* and *Nage*, light, splendor, Lucifer, Venus, the morning star; the Chaldee *Medinah*, the east, from *denah* to arise; and hence the Irish *Maid-din* the morning, because of the sun's position: and hence a curious old manuscript in Irish is named *Dinszanacas*, or the Oriental origin or antiquity of the Irish, supposed to be fabulous, describing the origin and derivation of the names of mountains, &c. but in which will be found much of the mythology of the *Hindus*.*

A small treatise on astronomy, in Irish, containing some observations on Ptolemy, has been lent me by my ingenious and learned friend, Mr. Astle, author of the origin of alphabetical writing.

This manuscript has been in the hands of the late Dr. Parsons, author of the *Remains of Japhet*, as I found, by the following letter between the sheets of the manuscript.

Red Lion-Square, June, 5th 1765.

Dear Sir,

"I have looked over your curious manuscript with great pleasure, and find it to be very valuable, on several accounts. First, for its antiquity, as it was certainly written within the century of the conversion of the people to

* That learned philologer, in European tongues, Mr. Llhuyd, in his *Archæologia* makes this remark... Britain must have been inhabited by some older nation than the *Cimmeri* or *Welsh*, because the names of rivers, mountains, &c. still existing in Britain, cannot be derived from the Welsh language, but are all to be found in the Irish; and thence concludes, that older nation must have been the Irish.

Christianity : for this is the most pure and ancient character of the Magogian tongue, from which the Greek and every other alphabet in Europe had its rise. This may, perhaps, surprise the learned ; but it shall not want proper authority, when I publish a work I now amuse myself with, to that purpose, which you shall see ere long, if it pleases God to spare me a little while. Secondly, it is a treatise on cosmography, which has for illustration several astronomical schemes, laid down according to the system of *Ptolemy* ; and the whole seems to be founded upon his *De Judiciis Astrologicis*.

“ There is an astronomical Rotula at the beginning, with a moveable index of vellum, containing the names of the signs of the zodiac and planets, in Latin, with the numeral figures : and it is remarkable that they had not quite adopted the Q, which is of Latin invention, except as initials, when they wrote Latin : for *aquarius* is spelled *acarius*, notwithstanding they were versed in the Latin tongue, from the necessity they were under of making copies of the gospels, on account of Christianity ; for no more than seventeen letters were ever used in the Irish language ; but in writing Latin they were obliged to take the superfluous letters of this, though they continued to use their own characters.

“ In one of the schemes, the earth is put in the centre, and the other three elements, *aca*† for aqua, aer, ignis, round it in different spheres, and beyond the firmament.

“ There are many other schemes showing the earth in the centre, with the orbits of the sun and planets round it, in some of which the names are

Latin, and some Irish. And it is remarkable that the two or three first words of every article, except a few, are Latin, but the treatise itself is Irish.

“ I make no doubt this was the system at that time adopted, and joined to their own astronomical doctrines, and taught in their universities of which they had many.

“ The first words in capitals are the titles of the ensuing writing, as if the author had designed them for heads of chapters ; for one of them has these words, *dico quod occasio hujus ignis, &c.* and then follows the philosophy of fire. And thus are written the accounts of the other elements, and parts of the system ; but the first chapter is the exordium, or introduction to the whole book, beginning thus, *Gloria Deo principio* : to which is subjoined, in Irish, *Gloir do Dhia do toisach gan toisach* ; which means Glory to God, the beginning without a beginning : and to this succeeds a table of contents in the Irish language.

“ Then follows the chapter of the firmament, and the opinions of philosophers, beginning with *Dicunt Philosophi* ; and to this chapter belongs the scheme already mentioned of the four elements and firmament.

“ Another chapter begins with *Calor & Frigiditas* : and indeed regular chapters of each of the four elements, according to their arrangement in the scheme. There are also particular descriptions and philosophical discussions upon the different schemes linear or circular, upon seas, rivers, &c. which shows the work to be a complete cosmography.

“ The other leaves do not belong to this work, but are fragments of a system of the art of medicine, which my time will not permit me to describe in a particular manner, I must however remark, that this was also written within that century, but later than the other, and that this was about the time that the learned man invented and used

† *Aca*, oice, oige, uige, in Irish, water ; whence *Cannoice*, the star *Oice*, sometimes written for *Cann-ob* whence *Canobus*, in the constellation Argo. Chaldee and Ethiopic, *houg*, water, a lake ; From *oige* is formed *sig-ogh* the hero of the water, *ogyger*, i. e. Noah ; and *Uingine*, a fleet, &c.

so vast a number of abbreviations, as render manuscripts very difficult to be understood. I know many, but not two thirds of them, and had much trouble in preparing this account for you.' I am, &c. JAMES PARSON.

I shall not here give a full translation of this work, but extract such parts as will make it appear that it is, as the Doctor observes, Observations on Ptolemy and others, together with a system adopted and joined to their own ancient and astronomical doctrines; for if it had been a literal translation of Ptolemy, or any other Greek author, no such names as *Sdan* for the poles, *Nag* for a star, *Sibal* for the sun's path, *Geis* and *Aghéis* for the sign Aries, *Argheis* and *Leo* for the Bull, which are all Oriental....could possibly have occurred.

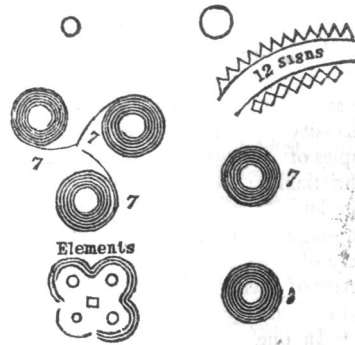
The Doctor observes that the treatise begins with *Gloria Deo Principio*, to which the Irish author has subjoined, *da toisach gan toisach* which means, *a beginning without a beginning*. It is an addition that merits attention, and a proof whence the Hibernian Druids drew their knowledge. God, the creator, the *Sos ind' r* of the Druids, the *Zeus* of the Phenicians, was represented by a circle, a figure without beginning or end. God is one, say the *Brahmans*, creator of all that is; God is like a perfect sphere, *without beginning or end*. (Holwell's Hist. Event. p. 2 & 25) *Cneph* (in Irish *Cnaimh, Cnaw*, i. e. the great winged one) says Plutarch, speaking of the Egyptians, was all good, *without beginning or end*. The Phenicians held the same ideas. *Sanchoniatho* informs us, *Zus hu Asphira acranitha menarits chuia* Jupiter, is a feigned sphere, from it is produced a serpent: *Asphira hu chial d'Alha dilh la strura ula shulma*. The sphere shows the divine nature to be without beginning and without end.

Hence one of the Druidical epithets of the supreme deity was *Timor*,

or the great circle. (*Ti-mor, God...* (Shaw's Irish Dic.) *Ti* is a circle; Ex. gr. *haoi Ti glas fair isin ionad in ro iadh an narr ime ire....* A green circle marked the part of his body on which the serpent turned himself.

The antients represented the Deity, not only by a circle, but by volutes of circles. Quintus Curtius tells us, that the temple of *Jupiter Ammon* had a rude stone, whereon was drawn a *spiral line*, the emblem of the Deity.

Such we find on the stones of the *Mithratic* cave of New Grange, described in my Vindication of the Antient History of Ireland. A copy of the spirals and circles found there is here presented to the public. The characters will read *MIDHR*, i. e. *Mithras*, the *Mithr* of the Irish Druids, and the *ᲠᲚᲘᲗᲚᲘ* (*Mitrach*) of the Chaldees; of which hereafter.



The figures, I think, plainly show they are astronomical. The seven circles, one within another, are repeated on many stones: they may be the seven planets, or the seven *bobuns* or spheres of punishment of the *Hindoos*, as described in *Hathed's* preface to the *Gentoo laws*; or the seven spheres, *Oin* describes to have seen the gates of in the caves of *Lough Derg*. (*Collectanea V.*) The three spirals of seven volutes each, emanating from one line, may represent *fire, light, and spirit*, which, with the antient Pagans, were typical of the Supreme Being and

his attributes, which has led Mr. Maurice to believe, they had some dark, ill-understood notions of a real Trinity. The twelve triangles may have represented the signs of the zodiac, above which are the sun and moon, as I conjecture. The four small circles may have represented the four elements. The square in the centre may have represented *Tait*, or Mercury, as we find a perfect cube on some of the Druidical monuments; a cubic, Dr. Borlase remarks, was the symbol of Mercury, who, as the messenger of the gods was esteemed the symbol or emblem of *truth*, always like itself, as it is with a cube. (Antiq. of Cornwall, p. 82.) Pausanias tells us, that the inhabitants of Achaia, round the statue of their principal divinity, Mercury, erected, in the forum of that city, thirty cubes of polished marble in honour of that deity, whose symbol was a cube. (In Achaicis, l. vii. c. 52.)

Bethis as it may, it is certain the Hibernian Druids never had any image of the Supreme Being. Like that peculiar race of *Brachmans* among the *Malabars* described by La Croize, who boast of a divine descent, they lay aside all idolatrous worship, and give themselves up entirely to the most rigorous mortification; affect enthusiastic extacy and quietism, and hope to resemble the divine nature by putting off all animal passion. They have some practical knowledge of astronomy, which they appear to have derived from the Egyptians, as they call the zodiac by the ancient Egyptian names.

They were the disciples of *Budda*, well known to the Irish Druids; they contend, that the *essence of essences*, or Supreme Being, wants figure, and cannot be comprehended; that it fills all things; possesses the highest wisdom, truth, knowledge and purity; is infinitely good and merciful; creates and supports all

things, and cannot be represented by any *image*. That there are subordinate Gods, and the souls of brutes and men have the same origin, and being confined in one body for a time, pass into another.

This was the doctrine of the Irish Druids, differing in almost every particular from the Druids of the Continent, as will appear in many instances. No images were permitted in the worship of the ancient Persians, another colony of the Indo-Scythæ.

Whether the Hibernian Druids entered into the deep trigonometrical knowledge of the Hindoos, we have not sufficient fragments to ascertain. Were we to judge by the few technical terms still retained in the Glossaries, we might decide in the affirmative. Some are Chaldee, as *Dora* a right line; Chal. *dara*; *dur*, a right line; Chal. *dour*. *Tarbeirt* a rhomboid, from what language I know not. *Soith* a cycle Chal. *Shotha* from *Skoth* to go round. Whence the circular dance of the Druids was named, *Soith leag*: Chal. *leg*, to bound up. Soithis a complete and perfect cycle, which approaches to the Sanscrit *Jyotish*, a name of the Surya Siddhanta, or saster of astronomy. *Cramogha*, a sine, is not very different from the sancrist *cramajya*, a sine. *Gha*, a chord, approaches in sound the sancrist *jya*; until we are supplied with a sancrist dictionary, these etymologies must rest on bare conjecture.

I shall conclude this chapter in the words of Sir William Jones;....“I hope to satisfy the public, as I have satisfied myself, that the practice of observing the stars began with the rudiments of civil society, in the country of those we call *Chaldeans*, from whence it was propagated into Egypt, India, Greece, Italy and Scandanavia, before the reign of Sisac or Sacya, who by conquest spread a new system of religion and philosophy from the Nile to the Ganges, about a thou-

and years before Christ; but that Chiron and Atlas were allegorical or Mythological personages, and ought to have no place in the serious history of our species.

“ The Irish history declares an alliance with these Chaldeans of Dedan; and from their title *Tuatha-Dedan*, Chal. *Tatha*, which Symachos explains by *Thuai*, i. e. *Haruspices*, or soothsayers, there cannot be a doubt, in my opinion, that the Hibernian Druids were of that race: New proofs will rise in every page of this essay.

END OF CHAP. I.

For the Belfast Monthly Magazine.

View of the antient State and Settlement of the English in the Baronies of Bargie and Forth, in the County of Wexford

WHATEVER credit may be due to the accounts of antiquarians, respecting the civilization, wise institutions, and happy state of the Irish nation in more remote periods, it is certain that on the invasion of the English in the reign of king Henry the second, towards the latter end of the twelfth century, the people were as barbarous as any of the uncivilized nations of Europe at that period. It therefore could not be supposed that agriculture had made any considerable progress: the inhabitants subsisting chiefly on flesh, of which it appears they had abundance from the numerous herds of cattle, with which Ireland then abounded.

In the time of the Romans we are informed, that the eastern district of the county of Wexford, extending from the river *Oboca*, or *Ovoca*, which is still near the northern boundary of this country, was inhabited by a tribe called the *Menapii*, who had for their chief city *Menapia*, being placed to the eastward of the *Madora*, *Slanus* or *Slane*.

The western part of the district of

Wexford was possessed by the *Bri-gantes*, who also owned all *Waterford*, and gave the name of *Bergie* to their part of *Wexford*, which to this day gives the name to the barony of *Bergie*, or *Bargie*.

The chief city of *Menapia* has been confounded with *Waterford*; some have also asserted, that it was situated where *Wexford* is now placed. From the inspection of a very antient copy of the map of *Ptolemy*, the geographer, who flourished about the year of Christ 140, there remains little doubt that the antient *Menapia* was situated where *Fernes* now stands, and that it was also the chief city of king *Dermond* on the landing of the English. *Wexford* was then inhabited by the *Danes*, or *Ostmen*, to which king *Dermod* laid siege with the aid of *Fitzstephen* and *Fitzgerald*, and about three hundred and ninety men they had brought with them to his assistance. The town, on surrendering, was granted to *Fitzstephen*, and *Carrig*, with the lands adjoining, to *Fitzgerald*. To *Hervey de Mountmorres*, a relation of *Earl Strongbow*, he gave the two cantreds or hundreds lying between *Wexford* and *Waterford*, which are now denominated the baronies of *Forth* and *Bargie*. There seems at this period to have been very few people in this district, and indeed, by every account, the greatest part of *Ireland* was inhabited at this time by tribes of people very little farther advanced, than the inhabitants of *North America* on the first invasions of the Europeans. To this thin population, as well as to the division of the island into numerous small tribes, is to be ascribed the facility with which the English established themselves, with scarcely any army, or scarcely a battle, after the few encounters on their first arrival, so that in a few years they had wholly subdued the natives, not only in the county of *Wexford*, but in various parts of the four provinces. It was, however, in the two cantreds